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A respectable reader of the Gospel Messenger having expressed his approbation of an article on the "Duties of Servants," which appeared in our number for January, and a wish that similar articles might appear, under an impression that they would be useful; we are induced to reprint some sermons, first printed in 1743, and again, about 1816 of which copies are now scarce. On the occasion of the second edition, Bishop Meade thus commends them:—"It was the first intention of the Editor to have prefixed an introduction of some length, and in it to have urged the great importance of affording religious instruction to our slaves, by some, out of those many and powerful considerations which ought to compel us to this duty; and also to have answered some of those vain objections, which even good people, as an excuse for their neglect, raise up against this charitable work; but a perusal of the volume itself, particularly of the sermons addressed to masters, satisfied him that it was quite needless, and might even weaken the cause. In those sermons it was found, that every argument which was likely to convince and persuade, was so forcibly exerted, and every objection that could possibly be made, so fully answered—and, in fine, every thing that ought to be said, so well said, that it was deemed best to refer the reader for the true nature and object of the book, to the book itself. It is the earnest request of the Editor, that all who take it up will give it a careful examination throughout, before they form an opinion or pass sentence. Let all whom it may concern, lay the subject before God and their consciences, and, after mature deliberation, determine upon the course they will pursue.

"The Editor invites the attention of Christians of all denominations, to a subject in which they are all equally concerned; and especially beseeches the ministers of the gospel to take it into serious consideration, as a matter for which they also will have to give an account; for did not Christ die for these poor creatures as well as any other? and is it not given in charge to his ministers to gather his sheep into the fold?"

The author, the Rev. Thomas Bacon, has this appropriate preface.—"*To the inhabitants of the Parish of S. P. in the Province of Maryland:—My kind Neighbours and Parishoners—The two following discourses, which had your general approbation at the time of delivery, are now published, just as you heard them, for the following reasons:—*

"I. That as many as had desired to borrow my notes, either to refresh their memories, or to take a copy of them, might be furnished with them in an easier manner.

"II. That such pious and well-disposed persons, as are inclined to join with me in the necessary work of *bringing up their slaves in the knowledge of God*, (by giving them private instruction, as well as sending them to be taught at Church)

may receive some assistance from the *heads*, the *method*, or the *hints* herein laid down; the whole being intended to take in a *general view of a Christian slave's duty*.

- “III. That such among you as have conceived groundless jealousies about the instruction of slaves, may see plainly what sort of doctrines I do intend to teach them; the following discourses being, as it were, the original draught or foundation of all my future ones, which (excepting a few upon the first principles of Christianity) will for the most part, be only larger explanations of those practical duties, which are little more than hinted here, and need often repeating, and much insisting upon, to such poor, ignorant creatures as they are well known to be. I mention this reason more particularly, because at the conclusion of each sermon, when you were retired into the church-yard, your general remark was—*‘If these poor creatures would but mind, and do as the minister has told them to-day, they would make excellent slaves.’*”
- “IV. That such as have made objections to, and misrepresented some passages in the following discourses, upon notions taken up at second hand, (having not been at Church when they were preached) may see their own mistakes, and be convinced that there is nothing so *dangerous* or *impolitic*, in attempting to make good Christians of their slaves, or in laying the *rewards*, as well as the *duties*, of religion before them, as they seem fond of representing it at present.
- “V. Because, it is possible, these plain discourses may fall into other hands, capable of improving well-meant, though poorly executed schemes of this sort, to the noblest of purposes;—it may raise a spirit of emulation among my brethren, the clergy, to attempt something in their respective parishes, towards the bringing home so great a number of wandering souls to Christ; and prevail upon some of the laity in our neighboring parishes, to join with their pastors for promoting so salutary an end; especially when they see that the *direct tendency* of the gospel-doctrine is, *to make their negroes the better servants, in proportion as they become better Christians.*”
- “In setting this scheme, for the better instruction of the Negroes, on foot in my parish, I consulted nothing but conscience; had no other view than the discharge of that duty I so solemnly took upon me at my being admitted into Holy Orders. May God, of his infinite mercy, enable me, by the assistance of his holy spirit, to perform it as I ought to do, for your's and my own joint benefit. May this grain of *mustard seed* take deep root, and spread its branches far and wide:—may all pious undertakings for propagating the gospel of Christ, and promoting Christian knowledge at home and abroad, prosper under the hands of the labourers:—and may you and I, *my dear parishioners*, in our several stations, so demean ourselves in the midst of a corrupt world, so strive to exalt the kingdom of God upon earth, and to promote his service with our utmost power and influence; that after a truly Christian life spent here, we may meet all together in his paradise, there to wait for that joyful resurrection, which shall complete the happiness of all his saints, and admit them to the full enjoyment of that glorious, unspeakable bliss, which he has prepared for them from the foundation of the world, through Jesus Christ our Lord. Amen.”

In the original there are only two sermons, which are here made into five, so as to be of convenient length. A few verbal alterations and omissions have been made, with the hope of adding to the usefulness of the work.

SERMON I.

Ephes. vi. 8.

“Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”

I have chosen a text of scripture, which I could wish you all had by heart and would all remember;—because it shews you what a *great friend* you may have in heaven, if you will but take any pains to gain his favour. For St. Paul, who wrote by the direction of the holy spirit of God, assures you that *whatsoever good thing a man or woman doth, they shall receive the same*; that is, shall be rewarded for it by the Lord *whether they be bond or free*. And this cannot but give you great comfort to know, and be assured, that whatever good thing you do though you be slaves, bound to serve masters and mistresses here upon earth, for the sake of a maintenance—yet, while you are doing what is right and good, you are at the same time working for a just master in heaven, who will pay you good wages for it, and will make no difference between you and the richest freeman upon the face of the earth. For God is no respecter of persons. He values no man for his riches and power, neither does he despise or overlook any one for his rags and poverty. He loves none but those that are good, and hates none but those that are bad. And our Lord and Saviour Jesus Christ has given us an account, from his own mouth, of a certain great man who had riches and pleasure at will, while he lived in this world, that was thrown into hell at his death, because he was not good: while a poor, despised beggar, all overrun with sores and filth, who died for want at this great man's gate, was carried by angels into heaven, because he had been a good man, and had served God, his heavenly master, so far as he had knowledge and opportunity.

That you may easier understand, and better carry away in your memory what you shall hear, I shall endeavour, by God's help, to lay before you, in the plainest words,

I. Why you ought to serve God.

II. What service, or what good things God expects from you.

III. What kind of reward you may expect to receive from him.

I. And the first reason why you ought to serve God, is—*because that God made you*;—and he made you and all men to *serve* him. You know that when you were born, you did not come into the world by any power or help of your own: nay, it was some years before you could help yourselves, or had so much sense as to know your right hand from your left. It was Almighty God, therefore, who made you and all the world, that sent you here, as he had sent your fathers and mothers, your masters and mistresses before you, to take care of you, and provide for you, while you could take no care of, or help, or provide for yourselves. And can you think that Almighty God, who is so wise and good himself, would send you into the world for any bad purposes? Can you be so silly as to fancy, that he who made every thing good and useful in its kind, sent you here to be idle, to be wicked, or to make a bad

use of any thing he hath made? No, my brethren, the most ignorant among you has more sense than to think any such thing: and there is none of you but knows that you ought to be good; and whosoever is good, let him be ever so poor and mean, is serving God. For this whole world is but one large family, of which Almighty God is the head and master; he takes care of all by causing the *sun to shine, the rains to fall, the waters to spring, the winds to blow, the grass, the trees, and the herbs to spring, and the corn, the plants, and the fruits to come in their due season*; thus providing food and shelter for all living creatures. And to mankind in particular, he hath given *reason and knowledge* to teach them how to make use of, and turn all those things to their own comfort and support; giving more or less of them to every one, according as he thinks fit, and as he knows to be best for them. And this general provision which God makes of all things, and this particular disposal of them, in giving *more* to some and *less* to others, together with his own secret way of bringing it about, is what we call his *Divine Providence*.

Now, for carrying on these great and wonderful ends, God hath appointed several *offices* and *degrees* in his family, as they are dispersed and scattered all over the face of the earth. Some he hath made *kings* and *rulers*, for giving laws, and keeping the rest in order: some he hath made *masters* and *mistresses*, for taking care of their children, and others that belong to them: some he hath made *merchants* and *seafaring men* for supplying distant countries with what they want from other places: some he hath made *tradesmen* and *husbandmen, planters* and *labouring-men*, to work for their own living, and help to supply others with the produce of their trades and crops: some he hath made *servants* and *slaves*, to assist and work for their *masters* and *mistresses* that provide for them: and others he hath made *ministers* and *teachers*, to instruct the rest, to shew them what they ought to do, and put them in mind of their several duties. And as Almighty God hath sent each of us into the world for some or other of these purposes—so, from the king, who is his head servant in a country, to the poorest slave, we are all obliged to do the business he hath set us about, in that state of life to which he has been pleased to call us. And while you, whom he hath made slaves, are honestly and quietly doing your business, and living as poor Christians ought to do, you are serving God, in your low station, as much as the greatest prince alive, and will be as much taken notice of, and have as much favour shewn you at the last day.

2. A second reason why you ought to serve God, is—*because you have souls to be saved*. If you have nothing in this world but plain food and clothing, you have a place provided for you in heaven, when you die and go into the next world, if you will but be at the pains of seeking for it while you stay here. And there is no other way of getting to heaven, but by serving God upon earth. Besides, when people die, we know but of two places they have to go, and that is, *heaven* or *hell*:—so that whoever misses the one, must go to the other. Now, *heaven* is a place of great happiness, which God

hath prepared for all that are good, where they shall enjoy rest from their labours, and a blessedness which never will have an end: and *hell* is a place of great torment and misery, where all wicked people will be shut up with the *devil*, and *other evil spirits*, and be punished forever, because they will not serve God in this world. It was to save you, and all men, from that dreadful punishment, that our blessed Lord Jesus Christ came down from heaven—was made a man like us, and suffered a most shameful and bitter death, his hands and feet being rivetted with great nails to a *cross piece of timber*, and his side pierced through with a spear, as he hung upon it in all that pain and agony. And if he so loved our souls, that he gave himself up to so cruel a death to redeem them from hell, ought not we to have as much regard for ourselves as he had, and take some pains to save our own souls? Believe me, there was not a single drop of his precious blood spilled, in which the poorest and meanest of you hath not as great a share, as the richest and most powerful person upon the face of the earth. And think, O think, what a sad thing it must be, to lose any soul which cost Almighty God so dear as the life of his own well beloved son! But you must always remember, that though our Saviour died for the sins of all men, yet none shall have the benefit of what he did for us, but such as will *serve God*; for he made that the condition of our salvation, through him, that we should *love and fear God, and keep his commandments*. If, therefore, we would have our souls saved by Christ, if we would escape *hell*, and obtain *heaven*, we must set about doing what he requires of us, to *serve God*. Almighty God has been pleased to make you slaves here, and to give you labour and poverty in this world, which you are obliged to submit to, as it is his will it should be so. And think within yourselves what a terrible thing it would be, after all your labours and sufferings in this life, to be turned into hell in the next life, and your poor souls to be delivered over into the possession of the devil, to become his slaves forever in hell.

Your precious souls are your own, which nothing can take from you if it be not your own fault. Consider well, then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have your all in the next. For your idleness and wickedness is generally found out, and your bodies suffer for it here, and what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter. And our blessed Saviour, who well knew the value of a soul, and paid so dear for putting them in the way leading to heaven, hath assured us in his holy word, *that if a man was gain the whole world by it, it could not make him amends for the loss of his soul*. You see then, how necessary it is for you to be *good and serve God*, since that it is the only way by which your souls can be saved, the only means by which you can secure the favour and friendship of Almighty God, who, upon that condition, will make you great amends in the next world, for whatever you want, and whatever you suffer in this for his sake.

(To be continued.)

FOR THE GOSPEL MESSENGER.

CHARITABLE SEWING SOCIETIES VINDICATED.

Suppose that in a city, there were twenty persons who obtained a livelihood by a particular branch of industry. Let it be conceded, that they could not be as comfortably supported in any other line of business, and that the demand for the work, in which they were engaged, was so limited, that it would not afford support for any more than these twenty persons. Here we think the objection to Charitable Sewing Societies is stated as strongly as it can be, indeed, more strongly than it need be, for we have made two large concessions, viz. that these persons could not as well maintain themselves in some other line; whereas, it may be an advantage to a person to have their attention invited to some other line of business; and in our country at least, there is a great demand for various sorts of labour. Again, we have conceded, that the demand is strictly limited, which is seldom the case, for supply often creates demand; and where it exceeds the demand in one place, it generally finds a vent in some other places of our widely extended country. But we waive all such considerations, and purposely state the objection in its strongest form. Now, we ask, ought these twenty persons, in the case specified above, to have a monopoly of their branch of industry? Certainly not; for they would most probably abuse this privilege to their own injury, and that of the community. The effect of all monopolies is to relax the industry of those who have them, and to authorize impositions on the public.

Competition reduces price to its proper level, and taxes most beneficially to all concerned, the genius, the knowledge, the industry, the economy, and in short the wisdom of the artist. Would you say that no rich man ought to enter into competition in the case supposed, that though not interdicted by government, a sense of justice ought to restrain him? Let this be admitted, although it is contradicted by the general sense of mankind, for who ever condemned a rich man for managing concerns which it was not necessary for him to manage, and thus interfering with the occupations of the poor, and it will be recollected that the principle, if it be admitted, goes to the whole extent of excluding all but the poor from the occupations by which they are maintained. However, let *that* pass. Would you say that a poor man, whose necessities were as great as those of one of the twenty referred to, ought not to enter into competition with them? Surely this cannot be maintained. Would you say that one disabled by sickness or old age, provided he could find some friend to do the work for his benefit, ought not, in that mode, to enter into competition with the privileged twenty? This case is still stronger than that of the man merely destitute, for he having health, might find out some other occupation, but the sick man's friend offers his help on the sole condition of his doing this particular work, from which the monopolist would exclude him. If an individual may, without impropriety, act in this case, an asso-

ciation of individuals may do the same. We do not mean to say that a charitable society, any more than a charitable individual, may not misapply their charity. But the question between the friends and opposers of Charitable Sewing Societies does not relate to the application of their money, but to the raising of it in this mode, and it seems to us, unless the principle of monopoly be admitted, and more, a monopoly from the benefit of which other poor persons are to be excluded, these societies are susceptible of a complete vindication. The objection which we have discussed, was suggested, we have no doubt, either by persons who really wished to secure to themselves a monopoly, or by those who pretended that their industry was interfered with, as an excuse for their indolence; and a consideration which they had sagacity enough to discover would have an effect on some charitably disposed persons; or by certain philosophic geniuses who, whether hostile or not to the cause of religion and charity, can always invent some plausible objections to any undertaking. We are among those who do not believe, that there are cases of suffering which can be fairly traced to these societies; but we deem such an inquiry unnecessary, for even if inconveniences did result to individuals from them, the balance of good would be greatly preponderating, and this is as much as can be said of any human arrangements whatever. Let the adversary name the act of any man, or set of men, from which unmingled good has resulted. To the dogma on this subject which has long been floating, but has not often been definitely stated, Lady Morgan, in her "*Book of the Boudoir*" has been pleased to give a body and shape, and I have no doubt she will persuade a large portion of the fashionable world to have nothing to do with either the designs, or the industry of these Sewing Societies. Of her remarks on the Bazaars, or Fairs (as they are called in this country) I shall say nothing, because the subjects are perfectly distinct, and it does not follow that if charity has erred in her mode of vending articles, she has also erred in working for the poor—for those who are temporally or spiritually poor, without money, or without hope in the world. But let us see what she has to say against these Sewing Societies.

"To be charitable on an extensive scale, is to legislate for the poor; and man, in his domestic capacity, (whatever may be thought of him as a citizen or subject) is an animal made to think and to act for himself."—pp. 5, 6.

Now to say nothing of a contradiction, for in the very next page she finds fault with the high and influential for "attempting to relieve in *detail*," instead of thoroughly removing the causes of wretchedness, that is, for not legislating for the poor, we will ask, if she would exclude from the benefit of her maxim *all but the poor*. If a poor woman ought to be allowed to think and act for herself, ought not a rich woman to have the same allowance; and if in addition to her money, she chooses to apply her skill and labour to the advancement of religion, and the relief of the destitute, assuredly Lady Morgan's rule will not condemn her. She intended to

insinuate that the Sewing Society interferes with the poor, but does not appear to have perceived that if any poor, on the other hand, had a monopoly, they would interfere not only with the Sewing Society, but with all other poor persons. The only safe course, is to leave the field open to all. And even if we admit that a rich woman ought not to enter it, for her own benefit, we will not admit that she may not do so for the benefit of others. The Sewing Society is nothing more than the agent or representative of the poor, and if they might justly claim a share of employment, so may those who are labouring for their benefit.

But we again quote from Lady Morgan. "The money which is collected by the sale of needle and fancy work thus performed, is a direct robbery of the sempstresses, who in garrets and in cellars strive to exist by unwearied labour."

This is a heavy charge, which our author will find it difficult to prove a just one. Have these sempstresses an exclusive right to sew for the public, so that it is an invasion of their property, a robbery, for any other person to do so? Does their living in garrets and cellars give them this exclusive right, or is it founded on their poverty? If on their poverty, then any person equally poor, or the friends of persons equally poor, which friends intend to appropriate their returns to the benefit of such poor, may lawfully engage in the same department of labour. Thus it appears the accusation will not apply to those charitable societies who are *judicious* in appropriating the profit of their work. But are not human beings, without the knowledge of the gospel, and without the means of grace, proper objects of charity? or will it be said, that the houseless and the hungry are alone entitled to our assistance? Assuredly Lady Morgan would not give to the sempstresses alluded to, a monopoly, which would operate against others equally poor, in a *temporal* sense, and against all those that are poor in a spiritual sense. But, on what principle, does she claim for them any monopoly at all? As a political economist, does she favour monopolies? or as a moralist, is she prepared to prove that a rich woman cannot lawfully engage in any labour for her own benefit, which labour can be done by some of the poor? Is she prepared to say that the needle work done at home in wealthy families, is a "direct robbery" of those who gain their livelihood by such work? If a rich lady may, without moral impropriety, sew for herself or her children, why may she not for the benefit of the sick, and aged poor, and for the advancement of the gospel of Christ? If Lady Morgan's argument proves any thing, it proves that the poor have an exclusive right to all the sewing needed by the community. And even if this were admitted, it would not be a good argument against our Sewing Societies, unless it could be shewn that these societies sew for the benefit of the rich, or of persons who are less proper objects of charity than the poor sempstresses. Her proposal, moreover, if it were a good one, cannot be carried into effect. The monopoly she proposes is in favor of whom? The class is not sufficiently designated. You must prove that you are a sempstress, and poor.

Under these comprehensive terms, how many would claim the benefit of the monopoly? Might not the Sewing Society itself claim the monopoly on the ground that its profits were for the poor, and the worst poor, those suffering from a famine of the word of God?

"The manufacture of inutilities, no less than that of articles of prime necessity, is the property of the working poor—a property with which the public cannot tamper, without producing a certain evil, that is never compensated by the uncertain and delusive good expected from the process."

Here the good lady proposes another monopoly. Now, it would not be difficult to shew that all monopolies are injurious. But if we are to have them, at least let them be well defined. Let us know distinctly what the general expression, "inutilities," means, and who are the working poor.

By the working poor, does she mean those who live from hand to mouth—or those who labour beyond what their *present* necessities require, in order to lay up for old age, or a period of sickness, or for the support of their children? Would not the term include some who labour for the "increase of their fortune"—or are they only considered poor, who are perfectly destitute? But the doctrine, whatever Lady Morgan intended by it, will not at all interfere with the Sewing Society. *It works for the poor*, and, therefore, has a property in the "manufacture of inutilities," Lady Morgan herself being judge, unless she would draw a distinction between a person working for herself, being poor, and one working for another, who is also poor. And in this case she must think that selfishness rather than charity ought to be encouraged, that industry is commendable when its proceeds are for one's own benefit, but not when they are for the benefit of others.

I should infer from her general views, and in particular from her avoiding any allusion to scripture (which, as we shall see presently, really does settle the question) that she was an unbeliever. But, unfortunately, we have better evidence of this melancholy fact, in the reprehensible remarks which we quote—"In the Christian world, where pecuniary liberality is dignified as a theological virtue, charity stands in the place of many more servicable and important duties."—"The profits of the sale, of course, go to charity—the gathering of the stray sheep of Otaheité or Hindostan."—"The Bazaar is the great resort of all the *desœuvres* of one sex, and of all the saints of the other." No Christian could have indulged in such sarcasm and sneering.

It is an unspeakable advantage of the bible, that it settles, beyond all appeal, the most important controversies in morals. And it is not a little remarkable, that even in the small matter, which we are now considering, that blessed book affords us a decision. It is recorded of the Christian woman Dorcas, and evidently with approbation, that she made garments for the poor. Now suppose some reformer had risen up in those days and said Dorcas was to blame. She should not have *made* clothes for the poor, but *bought* them. If she had true charity, she would have given money exclusively, not

money and labour both, (as it appears she did.) It was her duty to encourage those "sempstresses, who, in garrets and cellars, strive to exist by unwearied labour." Her conduct is a "direct robbery" of these sempstresses. Such is the argument which Lady Morgan and too many others urge. And if it be good against our Sewing Societies, it is good against Dorcas. But the Christian may unanswerably reply—Dorcas was a disciple acknowledged as such by the infallible word of God, and it is at least probable, that her judgment, as to what constitutes true charity, was as good as that of those persons who presume to arraign it. But more. Her conduct in this particular is divinely approved, for we are told by the word of God, that she "was full of good works," and in connexion, her making garments for the widows is mentioned, so that this was a good work in the view of the divine mind.

It appears she was eminent also for her "alms deeds," But she could perceive no inconsistency between giving her money, and giving her labour also. To the amount which she could spare from her purse, she chose to add, and scripture approves her decision, the product of her needle-work. The case of the *members* of the Sewing Society is, as respects many of them, still stronger than that of Dorcas. It appears she was rich. But most of the members of the Sewing Society are in moderate circumstances. Some have nothing to give to charity but the labour of their hands. Silver and gold they have not, but such as they have they freely give. Others can give but little in money, but they can by industry give much. A few have wealth, and if, in addition to their pecuniary contributions, they choose to add the profit of their taste, skill and industry, they are at least vindicated by the example of Dorcas. Her charity had respect, so far as we are informed, to the perishing body. The Sewing Societies labour in the common cause of religion and charity. And if to minister, or to furnish the means of ministering, the consolations, the hopes, and the salvation of the gospel, be as commendable a charity as to provide raiment for the naked and bread for the hungry, the members of these societies may be truly said to be followers of their sister Dorcas, as she was of Christ. If she had, like Priscilla and Aquilla, been a "helper" of the gospel—if she had induced her Christian sisters to unite in labours of love, and thus have increased the amount of their usefulness, for union is strength, we do not perceive that she would have detracted from the reputation which now attaches to her name. And we will add the members of a well conducted "Sewing Society," inasmuch as their sphere of usefulness is widened, and their charity contemplates the welfare of the immortal soul, if they are equally as sincere, zealous, and industrious as Dorcas, have a fair claim to even a higher reputation, and a larger measure of gratitude from their Christian brethren.

But we have precept on our subject, as well as example: "Let him labour, working with his hands—that he may have to give to him that needeth." (Eph. iv. 28.) Are not our Sewing Societies strictly, and to the letter, fulfilling this precept—at least as it respects

those members who have no money to give? But suppose the precept read thus: Let him labour that he may have *more to give*; though the words were changed, the spirit, it seems to us, would be preserved. This is what the richer members of the Sewing Society do. They sew, that they may have more to give to them who are in need. If it *should* be the effect of their industry to drive out of the market any poor persons, (which we do not soon expect, for the societies number too few to create a superabundance of the articles which they produce) we can only say that this is an unavoidable inconvenience. It is the lot of the poor in all countries, but least of all in our country, to suffer occasionally from want of employment, to be compelled often to change their home with the view of obtaining employment, and not unfrequently to change their *occupations*, according to the fluctuations of population, fashion, or other circumstances. If the friends of religion and charity should happen to interfere with them, it would not be surprising. If the principle of competition, by which they are so much benefited, should sometimes operate to their disadvantage, they cannot reasonably complain. And surely they will derive consolation under the inconveniences which may arise from their not having a monopoly of any labour, that the profits which may be curtailed, or from which they may even be excluded, do not go into the coffers of the large capitalist, as is generally the case, but to the temporal relief of their fellow-men, perhaps poorer than themselves, and to the imparting of a knowledge of that gospel which is beyond all price, without which the richest man is poor indeed. GREGORIE.

FOR THE GOSPEL MESSENGER.

Causes of the continued depression of our General Theological Seminary.

1. The great fault, I think, lies in the clergy at large. They neither recommend the institution in conversation—nor in their preaching do they earnestly enforce the necessity of sustaining it as one of the surest supports of the Church. On the contrary, with few exceptions, they seem utterly indifferent to its welfare—and if their influence is not exerted to deter students from entering its walls, it is certain, that they make no very strenuous effort to convince them of its advantages. This may be ascribed in part to difference of *views* in relation to certain principles and policy. But difference of views would scarcely affect the men to whom I allude. I speak of the *ostensible friends* of the Seminary. Their indifference I ascribe, in a large degree, to an indisposition to see a body of men rising up, who shall possess greater advantages than themselves, and who *may* supplant them in the favour of the public. To this it may be added, that by sending the candidates from their own parishes to another place of instruction, their influence over them is diminished. I may be uncharitable, but I am firmly persuaded that both of these causes operate to the prejudice of the Seminary.

2. Our Bishops, (I say it with great deference to their better judgment) are too anxious to ordain ministers to supply the pressing demands of the Church. They rather urge their candidates to take Orders at an early period, than dissuade them doing so, from the apprehension of want of adequate preparation. Whether such a course is *expedient*, the history of the Church ten years hence, I fear will sadly testify, in the feebleness of its ministry compared with other denominations. Whether such a course is *consistent*, is another question upon which I give no opinion. I only ask, if this course continues to be pursued, where is the necessity of making canons in relation to the time to be employed by candidates in preparation for the ministry, and where is the necessity of supporting *any* Seminary?

3. The students who have pursued but a-part of the full course at the Seminary, and then have left its walls to receive ordination, have not always carried as "good a report" of the institution as even gratitude, (to say nothing more) would seem to demand. At all events, the very fact of their leaving the Seminary before they have terminated the full course, has had a most unfavourable effect upon its interests. Some, I well know, have been compelled to retire, from the want of funds to carry them through. But, if I am not misinformed, pecuniary considerations *at this time*, do *not* prevent the increase of students. Were the real truth known, I am afraid it would be seen, that many of the students desert the Seminary from most unworthy considerations. Some have determined to "marry a wife, and therefore *cannot*" stay! Some complain of the length of the recitations—which, by the way, it is said, in many instances, are enormous in longitude! Some are unable to endure three successive years of hard study! Some are too independent to submit to a prescribed course! Some are unquestionably lazy! And some are too anxious to do good, in places where prospects are opening for usefulness, to admit them to go through a tedious process of preparation!

4. The Lay Trustees of the Seminary do not generally take an active part in its affairs—do not generally attend its appointed meetings—and it is believed, in some cases, are careless in regard to its success. It is ardently to be wished, that all such as do not cherish a *sincere* desire to see it flourish, will at once resign their responsible situations. An institution, whose capital before many years, will be two hundred thousand dollars—an institution established by the highest council of the Church—an institution of such immense importance to the extension of pure religion, and whose benefits may be felt throughout the countless ages of eternity—should never be committed to men to be managed—mis-managed—or *un-managed*—who care not one iota whether it "sink or swim—live or die."

A FRIEND TO MINISTERIAL EDUCATION.

FOR THE GOSPEL MESSENGER.

OUR THEOLOGICAL SEMINARY.

The existing indifference, not to say hostility, to our General Theological Seminary, is one of the most remarkable events in the history of our Church. At the very time when in some of the dioceses the proposition for rearing new Seminaries is entertained, the Presbyterian Church, though embracing so many more members than we do, are questioning the policy of multiplying such institutions, and repeating the very arguments for one Seminary, combining the resources of the whole Church, which were urged when the question was *open* before our General Convention. All the considerations which influenced that ecclesiastical body, in which we may expect to find the collective wisdom of the Church, in deciding the question as they have, exist in undiminished force. The prediction of the friends of our General Seminary as to its commanding adequate funds, must in due season be fulfilled. The utter disregard to economy which is manifested by those who would establish a second and a third Seminary, when all the candidates in all the dioceses do not exceed *seventy-five*, scarcely enough for a single Seminary, needs not to be insisted on.

But we are told "a new Seminary" will increase the candidates. Admit it. But to what degree? Will it give us seventy-five more candidates? If so, would not the funds necessary for such an institution, if laid out in scholarships, by which candidates would be maintained, besides being gratuitously educated, increase the number in a still larger proportion? But is it practicable for any one of our dioceses, in addition to the just claims now resting on the liberality of its people, to rear a respectable Theological Seminary? Would not the attempt divert funds from necessary and important objects? Will the people favour such an attempt? Will they not naturally ask, how many candidates have you? How many can you reasonably expect? Can they not go to New-York? Is the large endowment of the General Seminary to be inefficient, merely because you want a Seminary nearer home? Is it not my duty to discriminate between objects proposed to my charity, and ought I not, as we have a well endowed Seminary, rather to aid Missionary and Tract Societies? But the paramount considerations are well set forth in the following extract from the minutes of the General Assembly of the Presbyterian Church, 1830.

Extract from the Minutes of the General Assembly, 1830.

"Your Committee to whom was referred, by the last General Assembly, the memorial of the West Lexington Presbytery, made the following report, which was adopted, viz.

"That the said memorial sets forth the evils which, in the opinion of the memorialists, threaten the Church, from the operation of numerous Theological Seminaries, existing independently of the General Assembly, and adopting different systems of government, and different courses of study. To counteract these evils, it proposes that the General Assembly should take all the Theological Seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all. These are the prominent points

of the memorial under consideration. Your committee are ready to acknowledge, that there are evils of a very formidable character, which are likely to arise from the indefinite multiplication of Theological Seminaries, under the care of a single Synod or Presbytery. They fear that the standard of Theological education in the Presbyterian Church, will ultimately fall far below that maintained in some other Christian denominations, and thus the respectability and usefulness of our clergy be greatly impaired. They believe, also, that much good that might have resulted from having a larger portion of young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling, and unity of sentiment than might, under other circumstances, have been secured," &c.

We have said nothing of the project which we fear some few persons entertain, of appropriating bequests made to the General Seminary to another purpose, viz. the aid of Seminaries in those dioceses, members of which were the authors of those bequests—because neither law or equity can possibly warrant such a departure from the wishes of the deceased benefactors, and from the constitution of the General Seminary, on the part of its Trustees. UNION.

FOR THE GOSPEL MESSENGER.

A PROTESTANT EPISCOPAL DELEGATE.

Messrs. Editors,—In a late number of the Christian Journal, the irregularity of one of our clergy undertaking to *represent* the Methodist Church at one of their societies in London, was mentioned. In the succeeding number of the same work, the fact (unless I greatly misunderstood the writer) was denied, and it was at least hinted that the introducer of the subject was something like an accuser of a brother. By recent intelligence it appears, however, that the anomaly has actually taken place, and it does seem to the present writer that it becomes the periodicals of our Church not to suffer it to pass unnoticed. In his speech on the occasion, the Protestant Episcopal representative of his Methodist brethren says, that "he most cheerfully assented to attend the meeting at the request of the secretary of the Methodist Society in the United States; and that nothing could afford him greater pleasure." He recapitulated the principal points in the letter, of which he was the bearer—observed that the missionary spirit was increasing in the Methodist connection—that their contributions had reached a sum beyond what they had made preparations for expending—that they had 14 missionaries in the United States and in Upper Canada, and 22 among the Aborigines, of whom 2600 were in full communion, &c. &c.

I advert to these details in proof that the Methodist Church in America has for its delegate or representative in Great-Britain, a minister of the Protestant Episcopal Church. I am decidedly in favour of the union of all Christians, not in appearance merely, but in reality, and in action, if there be a previous agreement in principle, but we question the right of a member of any Church playing fast and loose. He is a member of the Methodist Church, or he is not. If he is not, his taking a part in their proceedings implies that he is, or that his own Church is in error in holding *distinctive*

principles, there being either no difference, or none of any importance. But an argument on this subject is unnecessary. There is an instinctive propriety which will infallibly regulate all well disciplined minds.

CONSISTENCY.

The Rev. gentleman adverts to the Georgia controversy respecting the Indians, in terms which perfectly satisfy us, that he has neglected to inform himself as to the true state of that question.

FOR THE GOSPEL MESSENGER.

ON A RUBRIC.

Messrs. Editors,—The rubrics in our prayer book are valuable as directions for worship, and they also suggest many hints which are profitable “for reproof, for correction, and for instruction in righteousness.” And yet it is surprising how few read them, and how general an ignorance of them exists among the members of our Church, and no small degree of it even among our clergy. Some years since, a lay-reader marked the prayer books of his congregation thus, “Here stand—here kneel,” either not knowing that the rubrics were explicit as to the proper posture, or aware that these rubrics were seldom read, and that his pen marks would force themselves on the attention of the worshipper. But I have been led to this subject in consequence of some persons having complained that their minister did not visit them in sickness. The minister pleaded want of information, and stated it was his invariable practice to visit all persons who asked for the prayers of the Church; but a better reply, as suggested by a worthy deacon, would have been: Are you aware of the rubric which heads the office for the visitation of the sick? It is in these words: “When any person is sick, *notice* shall be given thereof to the minister of the parish,” &c.

PRESBYTER.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—Inquiry is made in your July number as to the correct reading of a line in the 179th Hymn. I have referred to the proper documents, and find that the Hartford edition referred to, is wrong. The duodecimo edition, published by the Committee, is the standard; and it reads, “From youth to hoary age.” The printed report of the Committee, (which was adopted in both Houses) includes among the Hymns to be accepted the one marked 128 “in the duodecimo pamphlet,” which was circulated before and at the General Convention of 1826. A copy of that “duodecimo pamphlet” is before me; and the Hymn marked in it 128, reads, “From youth to hoary age.” The above is full evidence, and will, I presume, be accounted satisfactory and decisive.

The alteration of that line from its former reading was first suggested, and the reasons for so doing were given, in the Christian Journal for March, 1825, Vol. ix. p. 84. Your’s respectfully,

S——D.

NOTE BY DR. JOHNSON.

"O that men would consider their latter end."—*Psalms*.

Dr. Johnson, in his notes on Shakspeare, illustrates a passage of that poet, in the following words—

"There is, in a letter written by the Earl of Essex just before his execution, an admonition somewhat resembling this of Shakspeare, with which, I believe, every reader will be pleased, though it is so serious and solemn that it can hardly be inserted here without irreverence:—'God grant that your lordship may quickly feel the comfort I now enjoy in my unfeigned conversion; but that you may never feel the torments I have suffered for my long delaying it. I had none but deceivers to *call upon, to remonstrate with, to admonish me*, to whom I said that if my ambition could have entered their narrow breasts, they would not have been so humble; or, if my delights had been once tasted by them, they would not have been so precise. But your lordship hath one to *call upon you*, that knoweth what it is you now enjoy, and what the greatest fruit and end is of all contentment that *this* world can afford. Think, therefore, dear Earl, that I have staked and buoyed all the ways of pleasure unto you, and left them as sea-marks for you to keep in the channel of religion and virtue: for, shut your eyes never so long, they must be opened at last; and *then* you must say, with me, 'there is no peace to the ungodly.'"

The noble penitent at this trying moment *felt*, and the heart-piercing poet *knew by observation*, "how sharper than a serpent's tooth it is" to be reproached for our faults by those who never had such temptations within their reach, as those by which *we* were misled.

EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 151.)

1740 & 1741. The Rev. Mr. Guy, Missionary at St. Andrew's Parish, by a letter dated March the 26th, 1740, acquaints the Society that the members of his congregation are very well behaved people, and constant in their attendance at the house of God, and very kind and affectionate to him, their minister. He had baptized from the 11th of June, 1739, twelve children, one adult white woman, and one adult negro man; and as the Parish of St. John's, Colleton, is yet unsupplied with a minister, he visits that parish, and officiates there as often as he can; and Mr. Guy adds his own to the request of the inhabitants of that parish, that the Society will be pleased to appoint them a minister, towards whose maintenance they have already purchased a glebe of 300 acres of land contiguous to the Church, and are prepared materials for a Parsonage House. This very reasonable request the Society hath been likewise obliged likewise to defer complying with, for the reasons already mentioned.

The Rev. Mr. Rowe, the Society's Missionary at St. George's Parish, writes by a letter dated February 8th, 1739-40, that the

country by no means agrees with his constitution, and therefore he hopes the Society will remove him, when opportunity offers, to one of the northern missions; the numbers of his congregation is somewhat lessened by the mortality of the seasons for two years past, and he hath lost some of the most worthy members; but, at Christmas last, he had thirty communicants, of whom eight were negroes, and he had baptized from the 8th day of July preceding, twelve children, one of them a negro.

The Society hath considered always the instruction of the negroes in our plantations, as one great branch of their duty; and, therefore, from their first institution hath given directions to the missionaries in the several Provinces to take all proper occasions for that purpose; and to press home upon the masters of negro slaves, the great obligations which they are under to promote, as far as in them is, this good work. The late Bishop Fleetwood preached in the year 1711, a sermon on this subject, before the Society, which hath printed and dispersed abroad two large impressions of that excellent discourse. And the present Lord Bishop of London was pleased to employ his pen likewise on this subject, in the year 1727.

1st, In an Address to serious Christians among ourselves, to assist the Society in carrying on the work of instructing negroes in our plantations abroad.

2dly, In a Letter to the masters and mistress of families in the English plantations, exhorting them to encourage and promote the instruction of their negroes in the Christian Faith.

3dly, In a Letter to the missionaries there; directing them to distribute the said Letter, and exhorting them to give their assistance towards the instruction of the negroes within their several parishes.

Several thousands of these papers were distributed, and have had so good an effect, that a fund* hath been raised by the contributions of well-disposed persons, and appropriated by the Society for the instruction of negroes; to which out of gratitude to the memory of the late worthy Mr. John Batt, of Wickham in Hampshire, let it once more be mentioned, that he bequeathed the sum of one thousand pounds by his last will, bearing date the 16th day of June, 1739. And some thousands of negroes have been taught and persuaded to embrace the truth, as it is in Jesus Christ.

The attentive reader must observe frequent mention of the baptism of negroes, in the letters of the missionaries, over and above the large number made Christians in the space of a few years, from the labours of the Rev. Mr. Charlton at New-York. From all which it is clear, that the Society hath made some progress in this branch of their care through the Divine blessing, and striving to go on to perfection, the Society hath embraced lately a proposition of the Rev. Mr. Garden, Commissary of South-Carolina, for the instruction of negroes, by choosing out a few of the most promising

* N.B. The fund for the instruction of negroes consists at present of £1600 Stock, in Old South-Sea Annuities, and £890 lent to the General Account of the Society at 4 per cent. per annum.

negro boys of a proper age, and placing them under tutors, to be taught to read the Bible and Common Prayer, and to repeat the Church Catechism, and to understand perfectly the chief principles of Christianity, that they may be employed afterwards during their lives, as schoolmasters to instruct their fellow-negroes, and chiefly the children in the same way; and hath given directions to Mr. Garden to purchase two such negro boys, at the expense of the Society, with the advice and assistance of Mr. Hassel and Mr. Guy, two of the Society's missionaries in South-Carolina; and to proceed without delay in the proposed method of instructing them.

The Society likewise hath directed the same experiment to be made with the two most promising negro boys on their plantations in Barbadoes, upon which there are more than two hundred negro slaves, and a catechist kept on purpose for their instruction, through whose labours, and those of his predecessors in the same office, some hundreds of negroes have been brought to our holy religion; and there are now not less than seventy Christian negroes on those plantations, the charge of whose instruction is born out of the noble bequest of the late General Codrington to the Society, which it is to be hoped, will be settled fully in a short time, and that great benefaction operate much more largely, according to the directions of that most worthy gentleman's will.

The receipts from these plantations during the year, amounted to £1802. 5s. 8d. besides fifty-nine hogsheads of sugar unsold.

(To be continued.)

ON THE RULE OF FAITH.

Messrs. Editors,—Your readers must have been much pleased with the article in your number for June, signed "*Catholicus*," on the Rule of Faith. In further illustration of the same important subject, the following remarks from "*Stanhope on the Epistles and Gospels*" are submitted to your attention.

"But, be it granted, that some religious truths were afterwards revealed to these apostles, of which our blessed Saviour made no mention; (as I think our Lord hath intimated there should be, *John*, xvi. 12. 13.) yet will it not follow from hence, that the spirit should, in equal measure, assist the successors of these apostles, and the Church universal, unto the world's end. Because the teachers and governors of it, in succeeding ages, cannot stand in need of the same security from error, either for publishing new doctrines, or for interpreting and declaring old ones. And, therefore, we have reason to think, that such privilege was never in our Lord's design, which is not agreeable to the reason of the thing.

"Now, that the apostles themselves should be endued with the fullest and clearest illuminations of the Spirit, was absolutely needful: because these persons were entrusted with the first establishment of the gospel. Had not *they*, therefore, been so furnished with all necessary knowledge, as to preserve both their judgments from error, and their memories from unfaithfulness; no safe de-

pendence could have been had upon their doctrines. But it is as plain, the same necessity does not lie for the Spirit's infallible guidance in after-ages; because these apostles had committed their doctrines to writing, and those writings were presently received and delivered down, as the standard of the Christian religion. So then, though the rule itself must be exact and straight, to qualify it for doing the business of a rule; yet there is not the same occasion for things to be so, that come under this rule, and are to be measured by it. The reason is, because whatever in these is crooked or defective will soon be discovered by comparing it with, and amended by conforming it to that rule. And thus stands the case with the Christian religion. Had not the apostles been safe from falsehood and mistake, it could not have been so fixed, as to demand a rational assent. Hence these are termed the *foundation* on which the Church is built. (*Eph. ii. 20.*) But all the care left for them that come after, is to suit the building to that foundation; to follow the first model; and to see that both their materials and their workmanship be of a piece with it. This is St. Paul's meaning, (*1 Cor. iii. 11.*) And every wise builder is sensible what difference there is between laying a foundation, and carrying up a superstructure. In the former, no nicety can be too great; in the latter, the proportions lie ready in sight, and a moderate care will suffice; because the foundation itself is a direction for making the rest of the work agreeable to it." * * *

"This promise, (*John xiv. 26.*) which to the apostles was absolute, may be allowed to belong to the Church in all ages, under certain conditions and limitations. They were infallible, as following the dictates of the Holy Ghost, in all they spoke and wrote: the Church is infallible, so far as her determinations agree with their writings. A learned man* hath illustrated this difference by a very pertinent similitude. 'The apostles and the Church (he says) may be compared to the star and the wise men. The star was directed by the finger of God, and could not but go right, to the place where Christ was. But the wise men were led by the star to Christ; so, that if they would, they might follow it; if they would not, they might chuse. So was it between the apostles writing scripture, and the Church. They in their writing were infallibly assisted to propose nothing as a divine truth, but what was so. The Church is also led into all truth, but it is by the intervening of the apostles' writings. But it is as the wise men were led by the star, or as a traveller is directed by a mercurial statue, or as a pilot by his card and compass: led sufficiently, not irresistibly; led so, as that she may follow, not so, as that she must.' This seems to give the true state of the case; and shows how, in this respect too, the spirit abides with Christ's disciples forever. For he abides with all whom he assists; but he does not make all whom he assists infallible. We have not the like visible and wonderful effects of his divine presence now, which the first disciples had; because we need them

* Chillingworth; *Safe Way*, ch. iii. sect. 34.

not. But we have, at least if not unfaithful and wanting to ourselves, we may have, as much as is sufficient for our present circumstances."

ON THE LORD'S PRAYER.

To the Editor of the Gospel Messenger.

Sir,—No apology can be necessary for the request that you will insert the following elegant translation of the Lord's Prayer, (which, I think, the younger part of your readers would do well to commit to memory) together with the accompanying extracts.

O DEUS, humani generis pater, Incola cœli,
Grande tuum nomen justâ pietate colatur.
Rite tuum regnum veniat. Tua sancta voluntas
Unica lex cœli fiat, lex unica terræ.
Da nobis hodie quodcunque sit utile vitæ:
Et nobis ignosce, Pater, peccantibus, ut nos
Ultro qui nobis noceant ignoscimus ipsi.
Nec nimis instabiles, age nos ad acuta pericli,
Sed prohibe omne malum, auctoremque averte malorum.
Usque adeo regnare tuum est, et posse tuum est, et
Gloria summa tuum est, DEUS OPTIME, MAXIME, semper.

G. F. Cantabrigiensis.

It would seem from the first line of this elegant version, that its author concurs with those who read, in the Litany,

"O God, the Father, of Heaven."

I confess, I should prefer the reading of Dr. Morel, who, in Judas Maccabæus, one of the Oratorios compiled by Dr. M. for Handel, has these lines:

"FATHER OF HEAV'N! from thy eternal throne,
Look with an eye of pity down."

POETRY.

HYMN FOR FAMILY WORSHIP.

Saviour of them that trust in Thee,
Once more, with supplicating cries,
We lift the heart, and bend the knee,
And bid devotion's incense rise.
For mercies past we praise thee, Lord,
The fruits of earth—the hopes of heaven;
Thy helping arm—thy guiding word—
And answer'd prayers—and sins forgiven.
When e'er we walk on danger's height,
Or tread temptation's slippery way,
Be still—to steer our steps aright,
That word our guide—that arm our stay.
Be ours thy fear and favour still,
United hearts, unchanging love;
No scheme—that contradicts thy will,
No wish that centres not above.
And since we must be parted here,
Support us when the hour shall come
Wipe gently off the mourner's tear—
Rejoin us in our heavenly home.

RELIGIOUS INTELLIGENCE.

Standing Committee of the Diocese of South-Carolina.—The sixth Canon (1820) of the Protestant Episcopal Church, making it necessary, that during the recess of the General Convention, a Bishop shall not be consecrated, without the consent of a majority of the Standing Committees in the several dioceses, application for the consent of this Standing Committee having been made in favour of the newly elected Bishop of Maryland, the same was unanimously given, and the proper document has been forwarded.

New Church in St. Matthew's Parish.—We are happy to learn that the Church at Tottness, a pine-land village to which several of the inhabitants of this parish resort during the summer months, is nearly completed. There are now four of these villages provided with buildings for public worship; and it is gratifying to find, that in seeking pleasant and salubrious residences, the members of our Church have not been unmindful of their "soul's health."

North-Carolina.—The 14th annual meeting of the Convention was held on the 20th to 24th of May, (and not June, as was stated in our last number.) The Rev. John Avery was unanimously elected President. From the Journal, we learn that 13 laymen attended. Advertising to this small number, the committee on the state of the Church, in their report, say—"Another subject of remark, equally painful to your committee to notice, is that of the partial representation of the Churches within this ecclesiastical jurisdiction, by lay-delegates. That the privilege and opportunity, thus afforded to the congregations, to take part in the deliberations of an assembly called to advance the interests of the kingdom of Christ, by their representatives, should be thus lightly valued, is a melancholy set-off to that zeal to which we have, with unfeigned pleasure, borne our testimony. Especially at this time, deprived as we are of Episcopal guidance, is this neglect the more to be regretted. Of the Churches in connexion with this Convention, eleven have failed in being represented; and among these are some, that from no considerations of distance, &c. should have omitted the discharge of an obligation resting upon every parish."

There are 11 clergymen, 3 candidates for Orders and 31 congregations in this diocese.

It was resolved, "that the Treasurer of the diocese be authorized to lend to the Bible, Prayer Book, and Tract Society of this diocese, any sum that may be necessary to defray the expense of publishing the works of the Bishop, on the certificates of the acting Vice-President thereof, countersigned by the Secretary, evidencing that the Society are indebted to the Treasurer for the sums advanced;" and that the "Standing Committee are not to understand any resolution adopted by this Convention, as expressive of a desire that they should not, if deemed expedient by them, call a special

Convention for the election of a Bishop; but it is the wish of this Convention, that an election be held at a special Convention, at as early a period as the clergy may be prepared to nominate."

An amended Constitution and Canons were passed. Among the latter are these two very excellent ones:—"Whereas the regular attendance of the clergy at the meetings of the Convention, is of essential consequence to the interests of the Church, this duty is hereby enjoined on them. At the opening of each Convention, the names of the clergy entitled to seats therein shall be called over, the absentees noted, and at the ensuing Convention they shall be called upon for the reasons of their absence."

"The lay-delegates of no congregation which is formed after a vacancy has occurred in the office of Bishop, by death or otherwise, shall vote in the election of the next successor in the office, or upon any question touching such election."

In the report of the Rector of St. James', Wilmington, it is said, "The Female Working Association have diligently prosecuted their object—and the avails of their labour, added to the voluntary subscriptions of the congregation generally, have resulted in the building of a Rectory, now nearly completed."

In the report of the Committee on the state of the Church, it is said of their late Bishop—"Removed from this scene of affliction and suffering, in which he had displayed the fearless and devoted zeal of an apostle of the Lord Jesus Christ; and evidenced a signal union of the evangelical graces of our holy religion, and the unshaken courage of a champion of the cross—the deep affliction which his loss has occasioned among the flock, over which our Great and Divine Head had made him overseer, is heightened by the remembrance of his consecrated exertions for the prosperity of the Lord's Zion—of the direction of all his high and splendid endowments of mind, to the promotion of a primitive faith—and of the animating encouragement which his affectionate people received from the example of his ardent piety—his instructive exhortations—his unceasing activity in the discharge of his solemn and responsible duties—his pure and holy life, and his victorious death.

"To record the blessings which his apostolic ministry has, through the divine favour, secured to this diocese, is a task, for which your committee confess themselves incapable. His praise is emphatically in all the Churches—for within this Episcopate, every altar has been enlarged and its votaries been increased. Under his spiritual guidance, many wanderers have been gathered into the fold of salvation; and multitudes who were famishing for the pure fountains, have drunk and been satisfied. The afflictive dispensation, which it has seemed fit to infinite wisdom to visit upon this Church, and which, we beseech the God of all consolation, that we may endure with pious submission, can be estimated in its degree, by the present amount of her spiritual favours compared to her melancholy condition before the Great Bishop of souls had placed him a ruler in our Israel. Established in faith—strengthened in

the knowledge of heavenly things—and animated by increasing holiness of life, the communion of the faithful has not only grown in numbers, but has been cemented by mutual love, and encouraged to mutual exertions, for promoting the glory of God, and the cultivation of vital piety and purity of conversation."

Among the proceedings of the Society named, we are much gratified to find the following—

"Whereas the late lamented Bishop of this diocese has bequeathed to the 'Episcopal, Bible, Common Prayer Book, Tract, and Missionary Society of North-Carolina,' the copy right of certain unpublished manuscripts, &c. with the profits thence arising, to aid and assist the said Society in carrying their laudable objects into operation—therefore,

"Resolved, That a committee of three be appointed to receive and publish, as soon as possible, the manuscripts, &c. thus liberally bequeathed to us; and that the rich legacy thus left us may be as perfect as the present exigency will permit it to be, by uniting therewith a suitable history of our venerated Father's life, and a reprint of his already published works.

"Resolved also, That the Rev. William M. Green and Walker Anderson, Esq. be requested to prepare, as soon as possible, a suitable biography to be prefixed to the first volume.

"That the Rev. John Avery be requested to revise and arrange the Sermons, Episcopal Charges, and Controversial Tracts already printed, to be republished in a separate volume—and,

"That William C. Lord, Esq. of Wilmington, be requested to place at the disposal of the Society, the portrait of the Bishop now in his possession, that they may obtain an octavo print to be prefixed to the first volume of each copy of his works."

Massachusetts.—The Convention was opened on the 16th June; present, the Bishop, 23 presbyters and 1 deacon, also 30 lay-delegates. The parochial reports from 16 parishes exhibited an increase of 200 in the number of communicants. The Parish of Grace Church, of which the Rev. James Sabine is Rector was admitted into the Convention. The entire revision of the Constitution and Canons was entrusted to a committee, and the subject of a more ample provision for the Episcopate to another committee. A State Society, auxiliary to the Domestic and Foreign Missionary Society was formed, and there are already 29 missionary associations connected with it. Communicants, 1525; adult baptisms, 70; confirmed, 227; Bible Class scholars, 278; Sunday School children, 1662.

From the second semi-annual report, made to the Domestic Missionary Society by the Rev. Dr. Eaton, it appears a new Hall had been fitted up to accommodate 400 worshippers. Number of communicants, 60; baptisms during the six months, 24; 80 children added to the Sunday Schools; whole number, 160, under 13 teachers.

Female Episcopal Tract Society of Philadelphia.—They have published during the year 12 Tracts. They say in their report—

"These *efficient little missionaries*, speaking a *plain intelligible* language, may assist in converting many a reprobate, who is now a disgrace and burden to the community, into a useful member of society, and an ornament to the Church. Multitudes will read tracts who are ashamed to enter a place of public worship. At all events, if they cannot *cure*, they may *prevent* vice and misery in the young, who are yet comparatively uncontaminated. They are perused with delight by boys and girls, at that age when they are the most capable of receiving virtuous and indelible impressions from what they read. Who can calculate the immensity of good that may be done, and the quantity of wretchedness and woe that may be prevented, by giving them, at that important age, sound *practical* views of religion." * * *

"The *Episcopal doctrinal* tracts are principally distributed by clergymen among their own congregations, and never either obtruded upon other sects, or withheld if requested. There is an incessant and increasing demand for these tracts." * *

"It is thought an unaccountable circumstance by many, that the generality of children who are instructed in our Sunday Schools should afterwards desert to other denominations. One of the principal causes of this defection is now ascertained to be the lamentable dearth of suitable Episcopal tracts, &c. in our schools, and the *consequent* introduction of others which inculcate doctrines at variance with those of the Church. We are prevented by the paucity of our funds from affording them a sufficient supply, and they are frequently furnished with them *gratuitously* by other sects, who are inspired with a laudable and indefatigable zeal (*which we would do well to imitate*) to circulate 'far and wide,' through the medium of these attractive publications, their own peculiar doctrines, which are ingeniously interwoven with their narratives. It is these apparently trifling, and therefore *unsuspected*, *little agents*, that undermine the foundations of these our incipient Churches; it is through their influence that children are trained in our spiritual nurseries to increase other sects. It is high time that Episcopalians should shake off their lethargy; while we are lying supine and slumbering, others are '*up and doing*;' while our press is comparatively idle and motionless, their's are working with inconceivable velocity. It is not very creditable to us to have our school libraries, &c. supplied from *extrinsic* sources, when there is so much *wealth* and *intelligence* in our own congregations! Let not that reproach, '*they say, and do not*,' be justly cast upon our religious denomination alone." * *

"The ladies only select the tracts, and submit them to the inspection of the Bishop, and receive his *unqualified* approbation previous to their publication." * * *

"As a *whole collection*, they will bear a comparison with the productions of any similar society. If their merits are *only equal*, surely every one who is '*faithful and true*' to his own Church, will give a decided preference to the Society over which their venerated and beloved Bishop presides; who has always been as remarkable for the keenness and vigilance of his Episcopal eye, as for his readiness

to extend the right hand of fellowship and courtesy to all who differed from him in their religious opinions."

"The Rev. A. Gibbes has sent for 3000 of their doctrinal tracts for distribution in Charleston, and purchased a great number of their practical tracts."

Vermont.—The Convention was held on the 24th of May; present, 10 of the clergy, and — of the laity. The principal business related to the Church lands, which, after protracted and expensive law suits, are now secured to the Church. The entire income hereafter will probably be about \$2500, with which it is contemplated to employ a Missionary, to be constantly travelling through the State.

Connecticut.—In his address to the late Convention, Bishop Brownell states, that during the year he had confirmed 242, ordained 3 presbyters, consecrated 5 Churches; that 4 new parishes have been organized, and that there are 13 candidates for Holy Orders, of whom 8 are *alumni* of Washington College. He says—"The fact is now becoming generally known, that the greatest hindrance to the extension of our communion arises from the inadequate number of our clergy. Such has been the growth of the Church, that the supply has by no means kept pace with the demand. It is obvious, therefore, that the principal efforts of Episcopalians should be directed to the education of pious young men for the sacred ministry. Under these circumstances, our academies and colleges, and all institutions which facilitate this important object, become doubly interesting to us. But it will be in vain to look to our literary institutions for an adequate supply of candidates for Holy Orders, unless they are aided by the co-operation of education societies. The sacred profession holds out few worldly allurements to young men of enterprize; and few will be induced to embrace it, except those who are urged to it by a strong sense of religious duty. It is to be lamented too, that a great portion of the sons of wealthy parents are educated in habits which indispose them to so sacred and self-denying a profession. The chief resource of the Church must be sought among the youth of piety and talents, whose circumstances in life have not subjected them to the severe temptations of wealth and ambition. The experience of other denominations of Christians has taught them to look to such resources. The American Education Society, composed chiefly of the Congregational and Presbyterian denominations, has now four hundred beneficiaries under its charge, who are designed for the ministry in their communion. Unless we would see the Church languish and decline, and unless we are willing to abandon it to the ministrations and instructions of other denominations, we must make corresponding exertions. Young men whose piety would lead them to embrace the sacred office, and whose talents would qualify them to adorn it, but who have not the pecuniary means of obtaining a competent education, must be assisted. Such youth are to be found. The experience of the *Church Scholarship Society* has demonstrated this

fact. There have been many more applications for aid, than its funds could relieve. The exertions which have been made in this diocese, in behalf of the Church Scholarship Society, have already afforded important aid to thirteen young men, who are preparing themselves for Holy Orders. I earnestly hope that its means of beneficence may be enlarged, and that similar efforts may be put forth in every other diocese in the Union."

Rhode-Island.—It is remarked by an editor of this diocese, that the want of ministers to supply its destitute parts, "is a serious obstacle to the advancement of the Church, and can probably only be remedied by the establishment of a Seminary, which the most zealous friends of Episcopacy have long desired to see carried into effect." We would respectfully ask this writer, and the "zealous friends," to whom he refers, to reconsider whether a Theological Seminary in the diocese would multiply the candidates any more than one in New-York, on the very borders of New-England, and so easily accessible as is the "General Theological Seminary," and also whether the amount necessary to rear a respectable diocesan Seminary could not be more economically expended, first by instituting Scholarships at the General Seminary, and secondly by aiding young men in obtaining their academical, prior to their Theological education, say at Washington College.

Alabama.—Extract of a letter in the Episcopal Watchman, from the Rev. Mr. Muller: "The prospects of the Church in this place, and at Greensburg are truly encouraging. The Church edifice here is not yet completed, though we have held service within its walls since the first of March. Ten adults and twenty-two children were publicly baptized a few weeks since; and on Sunday last I administered the holy communion, for the first time, to 18 persons. At the next communion, there will be an increase to nearly double the number, and several more adults will be baptized. I have twice visited Greensburg. A congregation has been organized there, and a Church edifice will soon be commenced. A spirit of inquiry is abroad here, in relation to our excellent Church, which promises to result in the enlargement and extension of its scriptural faith and primitive worship."

Bishop of Maryland.—A writer in the Christian Journal, thus speaks of the newly elected Bishop: "William M. Stone, one of the oldest and best of the clergy of that diocese. The friends of primitive piety and primitive orthodoxy, will have reason to thank God for the accession to our House of Bishops of the truly respectable and estimable man, who has thus, by the unanimous voice of his clerical and lay brethren, been called from the modest retirement, in which, for nearly thirty years, he has devoted himself to the faithful discharge of the pastoral duties, to preside over the destinies of their large and important diocese. In the devotion to this great trust of his many and efficient qualifications for the office.

he will doubtless find that support and co-operation of which the unanimity of the Convention is an earnest and a pledge. He will, also, have raised in his behalf the fervent prayers of the many friends of Zion, who will rejoice in the elevation of one so well fitted to advance the respectability and influence of the Episcopacy; and of one, too, in whom the highest branch of our ecclesiastical council will gain a most valuable accession to those sound Church principles which hitherto have been so much blessed to the best interests of religion in our land."—"He was for many years rector of Stepney and Springhill parishes, Somerset, and recently removed to the parish of Chestertown, Eastern Shore."

Maryland.—The Journal of the Annual Convention, June 9-12, informs us that 54 of the clergy, and 61 of the laity were present. There are in this diocese 60 clergymen. Amount of the Bishop's Fund, \$1202 42. In reference to the happy election of their Bishop, the following was the "appropriate service of Thanksgiving, in St. Paul's, during the Convention; prepared and read by the President, after the General Thanksgiving:—O, Almighty God! who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and who hast been graciously pleased to be present with its council here assembled, to preserve us from the evils of discord, and to lead us in the paths of quietness and peace, for this thy great mercy we praise and magnify thy holy name. Thou whom the winds and the seas obey, and who rulest the stormy passions of our hearts, hast said to thy people—"Peace; be still." As thine is the kingdom, O Lord, and thine the power by which any good is wrought in us, or by us, so thine be the glory of all that is acceptable in thy sight. And grant us all so to be joined together in unity of spirit and of doctrine, that we may be made an holy temple, cleansed and adorned for the Master's use, through Jesus Christ our Lord.—Amen.

"[Then followed the prayer, before and also after the questions, in the service for the consecration of Bishops.]

"*Lessons*—Isaiah lv. 1 Cor. xii. *Psalms* 46, 48, 84. *Metre Psalm* 150."

It was resolved, "That the Secretary of the Standing Committee be directed respectfully to request of the presiding Bishop, that the consecration of the Bishop elect of this diocese take place in the city of Baltimore; and that as early a day as practicable may be fixed upon that purpose."

The committee on the state of the Church, reported, that "from personal observation in visiting partially their respective districts, and from the parochial reports already submitted to this Convention, they can bear testimony to the continued prosperity of this diocese."

In the report of Bishop Meade of services performed by request of the Standing Committee, in the "Maryland Tract" he says—"The present place of worship is too small, and a much larger and better one will soon be completed. Although the meetings were during the week, and continued for three successive days, they were

always crowded, and it was especially pleasing to see what a goodly number of these were servants, whose masters were willing to relinquish the profits of their labour for the gratification and the good which might result to the souls of these, for whom they must one day give an account to the great Master in heaven."

In the report of the Rector of St. Paul's, Baltimore, it is observed, "The intention announced to the last Convention of procuring a building for the Sunday School of this parish, has been fulfilled by the purchase and reconstruction of a house in the immediate vicinity of the Church. The School was opened on the last Sunday (Trinity) with appropriate religious exercises; and is found sufficient to accommodate, together with the School, now consisting of 105 children, a considerable congregation who were present, and participated in the services. Although the whole expense incurred, exceeds \$4000, yet so judicious a disposal had been made of a part of the building not required by the Sunday School, as to afford a well grounded prospect of redeeming a considerable portion of the cost in a few years."

In the report from Trinity Church, Upper Marlboro', of which the Rev. C. P. Elliott is Rector, it is said "that the condition of their house of worship (which is a framed building enlarged about five years ago) is very good, except that the interior is not painted, and the pulpit is badly constructed: that the number of families attending the Church is about twenty-five: that their funds are dependant on subscription: that they have a minister who was engaged on the 1st of September last, for a year, who is to be paid a salary of about \$500, from the subscriptions which are to be collected by the Trustees, but they are not to be accountable for any losses.

"The parish is not in a prosperous condition at present, but its prospects of future improvement are rather encouraging."

Patrick Henry.—A letter from Virginia says—"He received the communion as often as an opportunity offered, and on such occasions always fasted until after he had communicated, and spent the day in the greatest retirement. This he did, both while Governor and afterwards. Had he lived a few years longer, he would have probably done much to check the moral [immoral] influence of one of his compatriots, whose works are now diffusing the poison of infidelity throughout our land."

Associates of the late Dr. Bray.—This charitable institution has long been engaged in the Christian education of children of colour. They have schools in Philadelphia, the Bahamas, Halifax, Preston, Digby, and Hammond's Plains, Nova Scotia. The salaries of the schoolmasters and mistresses, at Philadelphia, and the master at Preston, have been increased. The reports for 1829 are very favourable.

Camden, S. C.—Extract of a letter. "The aspect is truly encouraging. Nineteen heads of families have declared themselves attached

to, or disposed to support the Protestant Episcopal Church, and were only waiting the return of the absentees to organize and elect a vestry: \$2500 had been subscribed, a lot purchased, and proposals issued for erecting a neat, substantial, brick edifice."

BIBLE QUESTIONS.

What does the second Commandment forbid, what is the reward promised to those who obey it, and what is the punishment warning those who would disobey it?

How do you explain these expressions—"I the Lord thy God, visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me"—in consistency with the divine declarations? Ezekiel xviii. 20.

Consult Secker's Lecture, xix. and Bishop White's Lecture iii. on the Catechism; Stackhouse's Complete Body of Divinity, on the second Commandment; Commentaries of Mant & D'Oyly, Patrick or Clarke on Exodus xx. 4, 5, 6.

☞ Answers to be returned the first week in September.

NEW PUBLICATIONS.

Bishop Griswold's Sermons. 1830.—"There are peculiar charms in the Sermons of this holy man. They are characterized by the best quality in discourses for the pulpit. To adopt the language of an apostle, they are 'words easy to be understood.' They speak from the heart to the heart. They are aimed at an object, an all important object.

"The celebrated Archbishop of Cambray said, 'I love a plain, serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain glory.' And the discourses of Bishop Griswold exhibit him precisely in this character. He seems to be habitually guided by the memorable counsel of St. Jerome: *Docente te in ecclesia, non clamor populi, sed gemitus suscitetur; lacrymæ auditorum laudes tuæ sint.*

"In a short preface, he says, with his eminent singleness of heart, 'There will be found here, plain truths in plain language, with no pretensions to excellency of speech or fine writing.' The discourses are 'presented to the public, not in the expectation of gaining honor, but in the humble hope of doing good.' Yet, without pretensions, and without effort, great excellency of speech, and rare specimens of fine writing are not unfrequently afforded. The volume contains thirty sermons; and the following titles will give a general knowledge of its subjects:—*The corruption of human nature—the faithful saying—Christ the true sacrifice—the cause and condemnation of unbelief—the doctrine of justification by faith—immortal life brought to light through the gospel—the extent of Christ's redemption—the intent and use of the law—predestination—living to God's glory—the reasons and the remedy of religious melancholy—the waters of Israel, or means of grace—the doctrine of baptism, regeneration and renovation—the first principles of Christianity—receiving the Lord's Supper unworthily—walking in love—the wedding garment—the necessity of a religious regard to our salvation in Jesus Christ—worshipping God in Trinity, the usefulness of Prayer—the Lord's Prayer—religious zeal—hasty inconsiderate zeal—the unfruitful harvest—the worth of the soul—repentance blessed—the government of the passions—the character of David—understanding the scriptures.*"

"To our ministers of the gospel, these discourses, animated by the genuine spirit of the gospel, may be proposed as models worthy of their imitation. To our students of theology, they are a rich treasure of evangelical and practical truth. And to all the members of our families, they may become in an eminent degree, under God, the blessed means of awakening the careless, and building up believers in their most holy faith."—*Epis. Watchman.*

Gambier Observer.—The first number, printed at Gambier, Ohio, under the superintendence of Bishop Chase, has appeared. It is an "Episcopal paper; but while the pious churchman may, as is hoped, derive information from its pages on the peculiarities of his own faith, the great interests of our common Christianity will have due prominence; and it is firmly proposed, with the divine assistance, that

the work throughout breathe the spirit of the apostolic prayer, "*grace be with all those who love our Lord Jesus Christ in sincerity.*" The articles which may be expected to occupy the columns of the work, will be of the following kind:—Essays on the doctrines and duties of religion; sketches from ecclesiastical history; religious biography; correspondence of persons eminent for their piety and talents; missionary intelligence; proceedings of Bible, Tract, Sunday School and Temperance societies, and other moral and benevolent institutions; notices and reviews of new publications; Poetry, selected and original; summaries of news, literary, political, and miscellaneous." Price \$2, paid in advance.

Questions on the Gospel according to St. Matthew, designed for the use of Bible Classes. By the Rev. R. B. Croes.—The author mentions, that the young of his congregation, at Richmond, were arranged under four divisions, and that one division consisted of "persons whose age exceeded sixteen. They assembled on some week-day, and recited a scripture lesson, together with a portion of Nelson's admirable treatise on the 'Festivals and Fasts.' It was for the use of this class, that the following questions on St. Matthew were principally drawn up. The members for the most part having leisure to study more closely than those of the other divisions, their exercises were made more difficult, and they were required, after consulting such works as they could readily obtain, to answer for themselves on passages of scripture which required investigation, without entirely depending on the explanation of the minister." Many of the answers may be gathered from the chapter itself, but others must be sought elsewhere; and we would venture to suggest, that the usefulness of the work would be increased, if the names of the books to be consulted were inserted at the bottom of the page in the form of notes. We presume that our "General Sunday School Union" will provide questions on the Lessons, as they have on the Epistles and Gospels; and though we believe a person who has studied all these questions, will have acquired a large mass of scriptural knowledge, and think it best that these questions on portions of scripture specially recommended to attention by the Sunday services, should be used in the first place, yet where time permits, there can be no doubt of the utility of studying the whole Bible in the same way, and hope that the Rev. Mr. Croes, and others of our clergy, will prepare questions on each and every book of canonical scripture; trusting, however, that they will adopt precisely the same plan as in the questions set forth by the Union, so as to give uniformity to the whole system.

"We would suggest, that in all such works there should be more distinctiveness and prominence given to the *constitution and ministry of the Christian Church*. The Christian religion can only be well understood, where the character of the visible Church is duly appreciated. In relation to scriptural instructions, we will venture to repeat what we have often before expressed, that there is no book so well calculated to promote an accurate and sound view of Christian doctrine, as the *Companion for the Festivals and Fasts of the Church*. We have long since desired to see a cheap edition of this work, with the questions at the bottom of the page, omitting those now standing in the body of the book, and numbering the paragraphs so as to correspond with the questions. Let this book be well studied in this way, requiring the learner to examine, write out, or give a verbal account of the scriptures quoted and referred to, and there can hardly fail to be a great improvement in a knowledge of Christian doctrine, and an increasing sense of the importance of Christian principles."—*Auburn Gos. Mess.*

The Missionary Argument; a Sermon preached, by appointment, before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, May 11, 1830. By the Rev. G. W. Doane.—This is an interesting and satisfactory discourse, from Mark xvi. 15. "There are millions (says the author) that are perishing for the refreshment of its cup of life, (the gospel's.) Why is it so? Ought it to be so? Shall it continue to be so?" To the first inquiry this is part of his reply—"It becomes us also to ask—and that solemnly, and anxiously, as in the presence of Him who has declared, *all souls are mine*—are we doing what we can for their relief? Have we given according the ability with which God has blessed us? Have we exerted, in the furtherance of his own cause, the ability and influence with which God has endowed us? Have we poured out upon it—this at least all of us can do, and God forbid that any of us should not!—have we poured out upon it, warm from the heart, our fondest and most fervent prayers? If it be not so, if for Christ's own cause, the cause in which he shed his precious blood, the Christian's

wealth, the Christian's efforts, the Christian's prayers, are stunted, there needs, assuredly, no further question why it does not triumph, to God's glory, and the good of men." To the second inquiry, and this is the Missionary Argument, he replies—"We rest our answer on the warrant of God's word—he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And again, whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? For consider, I beseech you brethren, the worth, as God himself has rated it, even of a single soul;—*what shall it profit a man, if he gain the whole world, and lose his own soul?* Consider, next, the state of all souls by nature;—*who have all sinned, and come short of the glory of God. When we have done all, we are unprofitable servants. There is none that doeth good, no, not one!* Consider, then, the sure punishment of sin;—*the soul that sinneth, it shall die. Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil!* Take then into consideration the price at which all souls were ransomed—*God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life—who bare our sins in his own body on the tree—and, by the grace of God, tasted death for every man!* Consider, lastly, the conditions of the law of gospel love;—*thou shalt love thy neighbour as thyself. Look not every man on his own things, but every man also on the things of others—for no man liveth to himself, and no man dieth to himself. Bear ye one another's burdens, and so fulfil the law of Christ. For we, being many, are one body in Christ, and every one members one of another!"* We consider it a happy thought to draw out the "chain of reasoning from scripture premises," and we need not add it is indeed well drawn out.

On the third question he remarks—"God's work, then, will go on. His cause will prosper. Christianity will triumph. And our question is thus narrowed down to this—shall his work be done by us? Shall his cause prosper in our hands? Shall we share in the triumphs and partake the glories of the cross? Or, laggards in our exertions, and niggards of our bounty, in the day of trial and of toil, shall we be rejected in that day when the spoils of victory shall be divided, and its glorious golden crowns bestowed? For, brethren, understand me well. I come not here to summon you to duties, which, with unwilling hand, you may, upon compulsion do. I come not here to call on you for sacrifices, which, with reluctant heart, you may surrender by constraint. But, no! I come to lead your free and fervent spirits to the most glorious and inviting enterprise of which mortals ever were allowed to bear; to give you the offering of privileges which no price can estimate, and of rewards which will endure forever; to ask you but to turn the light of that blessed gospel, which cheers and guides your way, towards the groping multitudes that wander on in darkness, and the shadow of the grave, and to tell you that God has declared, that they who thus turn sinners to righteousness, shall *shine as the brightness of the firmament, and as the stars forever and forever.* And, though I repeat it, that Jesus Christ will have nothing of you in this behalf as matter of mere necessity and duty, nothing which is not won from you by the soft persuasion of your constraining love of him, nothing that is not done by you for his sake and for the love of souls; and that all that is so given and done will be acknowledged and rewarded as given and done to him, *inasmuch as ye did it unto the least of these, my brethren, ye did it unto me;*—I am also bound to add, that he will frown in his indignant anger, and repel from him forever, all those, who, disregarding the cry of the poor, darkened souls for whom he died, shall in effect despise his cross, and disregard the offering of his blood." In this passage, we think, we recognize an imitation. We like the ideas better than the manner, for we are no admirers of Irving's round-about-away of coming to a truth, and think he speaks too much "excathedra," and approaches too near the borders of arrogance. But this is a matter of taste, and we are happy to add, that in the greater part of his discourse our author follows his own manner, which we greatly prefer to Irving's. Here is a happy specimen—"And is the missionary enterprise, then, an idle undertaking? Is the name of Missionary a dishonorable name? Is it a reproach to be the friend, the advocate, the humblest of the servants of missions? Then welcome dishonour, if it be incurred in Jesus' cause! Welcome reproach, if it be shared with Luke, and Barnabas, and Paul! God forbid that we should glory, save in the cross of our Lord Jesus Christ! God forbid that we should count labour unwelcome, or reproach opprobrious, or our life itself dear unto us, so we may but proclaim to sinners, poor and needy, the unsearchable riches of the gospel of Christ!" One of the notes to this sermon is exceedingly interesting. It

relates to the missionary spirit of Bishop Heber, strong even in death, and no lines could be more beautifully appropriate than these at the conclusion:—

*"Praise! for yet one more name with power endowed,
 "To cheer and guide us, onward as we press;
 "Yet one more image, on the heart bestowed
 "To dwell there, beautiful in holiness!
 "Thine, HEBER, thine! whose memory from the dead,
 "Shines as the star which to the Saviour led."*

OBITUARY NOTICE.*

Departed this life on Whitsunday last, in the 45th year of her age, Mrs. SARAH W. LOGAN, consort of Mr. Christian Logan, and sister of the Rev. J. W. Chanler.

A more sincere, a more devoted, and, according to her strength and her means, a more active and liberal disciple of Christ, is not left among us.

Born of Christian parents, early dedicated to God in baptism, and educated in the nurture and admonition of the gospel, on the first occasion on which the "laying on of hands" was administered in this diocese, she assumed the obligations of that sacred rite, and may we not truly say, she hath led the rest of her life according to this beginning, in the fear and worship of Almighty God; in doing good unto all men, and especially unto them that are of the household of faith; and in cultivating the meekness and self-denial which are equally indispensable in the Christian character. Promptly and constantly did she co-operate with those excellent societies, whose object it is to provide for the spiritually destitute in our community, the bible, the prayer book, and approved tracts; and also the ordinances of the gospel statedly administered in their own chapel. She was a Sunday School teacher, when her health permitted, and at home she carefully instructed, in the knowledge unto salvation, her servants, and others who chose to avail themselves of her assistance. The closing scene of her life was consistent with that simplicity and godly sincerity which marked the whole of it. She united with her ministers and other friends in the "Holy Communion," and these were her most anxious and frequent petitions—"Let the enemy have no advantage over me;" "Suffer me not, O holy and merciful Saviour, at my last hour, for any pains of death, to fall from thee."

* This obituary, by mistake did not appear last month.

EPISCOPAL ACTS.

ORDINATION.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Sunday, May 9, 1830, in St. Mark's Church, Orange, with the approbation of Bishop Croes, the Rev. Henry S. Atwater, Deacon, was admitted to the Holy Order of Priests.

CONSECRATIONS.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Monday, June 7, 1830, St. Andrew's Church, Harlem, was solemnly consecrated to the Christian worship of Almighty God.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, May 23, 1830, St. Luke's Church, Pottsville, Penn. was solemnly consecrated to the Christian worship of Almighty God.

CALENDAR FOR AUGUST.

1. Eighth Sunday after Trinity.
2. Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
25. St. Bartholomew.
26. Quarterly Meeting of the Board of Managers of the Young Men's Missionary Society.
29. Twelfth Sunday after Trinity.